

relish the sweet savour. Before the
dawn? eveii_s
SAVXTRI sends^ (to bring you) to -the rite,
your w6n-
derful ear,* shining with clarified butter.

11, Come, I^ASATYAJs, with the thrice
eleven di-
vinites:⁵ come^ ASWXHS, to drink
the oblation.
Prolong our lives; efface our faults;
restrain our
enemies; and be eTer with us.

12. Borne in your- car that traverses
the three
worlds, bring to us, Aswras,
present affluence?
attended by (male) progeny. I call
upon you both,..
listening to me, for protection. Be to
us for vigour.
in battle. .

StJKTa V. (xxxv.)

The *Jjtishi* is the same: the first and ninth verses
arc in the *Jagaii*
metre; the rest, in the *TrisMulji*. The divinity of
the -whole
Hymn is SAYITEX ; but, in the first verse, AGISO:,
HITRA, VABU&A,
and *Night* axe includedj as subordinate or
associated deities.

1. I invoke AG-OT first, for protection: I
invite,
for protection₅ MITEA and YAB.TJNA :
Liavoke ***Night***^
who/brings rest to the world: I mroke
the divine
SA.Yxmij for my preservation.
2. Eevolving through the darkened
firmament,

^a Implying that the *Aswins* are to' be
isrorshipped, with this
hymn, at dawn.

^b.This is authority for the usual *Paurdn-ik*
enumeration of
thirty-three deities, avowedly resting on *Vaidik*
tests. The list is,

there, made up "of the eight *Yasm*_f eleven *Rudras*,
 twelve *Adityas*,
Prajapati, and *FasJwtfkdra* (*VuMuPurdna*, p. 123
 and note 27} :
 but the Scholiast intimates a different
 classification, or the three-
 fold repetition of eleven divinities, agreeably to the
 text: " Ye
 eleven-¹ deities^ who are in heaven^—Ye de-vdso
 divy eJtda
 [L, CXZXBL, 11; see VoL *U*, p;62.].